



# Committee Chairmen For Hospital Drive Announced

Committee chairmen for the \$2,000,000 fund drive for a new Mississippi Baptist Hospital were announced today by Baxter Wilson, chairman of the Development Council conducting the drive.

The drive begins April 1 and will run three months. Construction on the \$25,000,000, 600-bed hospital will begin in late 1971 and is projected for completion in 1974.

It will be built on a six-acre site on the northwest corner of North State and Manship streets, diagonally across from the present hospital, which will be retained as an extended-care facility.

Earlier this year, Wilson, chairman of the board and chief executive officer of Mississippi Power & Light Co., was named chairman of the drive, and R. B. Lampton, president of First National Bank, was named vice-chairman.

They subsequently announced selection of Henry Holman, president of McCarty-Holman Co., Inc., and Yandell Wideman, president of Citizens National Bank, as chairman and vice-chairman, respectively, of the Development Fund Committee to work with the Development Fund Council, with the committee in direct liaison with the various gift divisions.

Wilson said today that these divisions will be seven in number and will include pattern gifts (the biggest in size), advance gifts, business-and-industry gifts, special gifts, out-of-town gifts, professional gifts, and hospital-employee gifts. He announced chairmen and vice-chairmen of these divisions as follows:

**Names Revealed**  
**Pattern Gifts:** Chairman: Russ Johnson, chairman of the board of Deposit Guaranty National Bank. Vice-chairman: Robert M. Hearin, chairman of the board, First National Bank.

**Advance Gifts:** Chairman: Minor Summers, president of Mississippi Valley Gas Company. Vice-chairman: J. W. Underwood, president of J. W. Underwood and Co. and of Underwood Manufacturing Co.

**Business and - Industry Gifts:** Chairman: Al Flannes, president of Wholesale Supply Company. Vice-chairman: Al Cooper, general traffic manager, South Central Bell Telephone Co.

**Special Gifts:** Chairman, Frank Smith, vice-president for area development, Mississippi Power & Light Company. Vice-chairman: Tom Vir-

den, chancery clerk of Hinds County. Out-of-town Gifts: Chairman: Owen Cooper, president, Mississippi Chemical Corporation, Yazoo City. Vice-chairman: Sidney Davis, president of Peoples Bank, Mendenhall.

**Professional Gifts:** Chairman: Dr. Tom Blake. Vice-chairmen: Dr. Jim G. Hendrick and Dr. James H. Hendrix.

**Hospital - Employee Gifts:** Chairman: Ken Whitley, purchasing director; Vice - chairmen: Mrs. Johnnie B. Weber, director of Nursing Service, Charles Carter, director of Building Service.

**Publicity:** Chairman: Tom Hederman, editor of The Clarion-Ledger. Vice-chairman: Alex McKeigney, director of information services, Mississippi Power & Light Co., and a vice-president of the company. Chairman for news media: Purser Hewitt, managing editor, The Clarion-Ledger. Chairman for television and radio: Owens Alexander, manager, WJTV. Vice-chairman for television and radio: Bob McRaney, general manager, WLBT. Chairman of the speakers bureau: Alvin Doty, senior vice-president, Standard Life Insurance Company.

**Dinner Committee:** Chairman: Mendell Davis, executive vice-president, Jackson Chamber of Commerce. Vice-chairman: George Sugg, president, Godwin Advertising Agency.

## Baptist Pastors --

(Continued from page 1)

C.); and Thomas Field, pastor, First Baptist Church, Springfield, Mo.

The Monday afternoon session will include addresses on the minister as an effector of change, as an equipper of saints, and as a channel of healing and hope.

Speakers for the first section are James L. Pleitz, pastor of First Baptist Church, Pensacola, Fla., and James L. Sullivan, executive secretary of the Southern Baptist Sunday School Board, Nashville.

Others dealing with the second sub-theme will be John Nichol, pastor of Oakhurst Baptist Church, Decatur, Ga.; Larry Walker, minister at large for Madison Baptist Church, Madison, N. J.; Freddie Gage, evangelist from Houston, Tex.; and Lawson who speaks a second time.

Closing addresses will be brought by Gerald Martin, pastor of Poplar Avenue Baptist Church and immediate past president of the conference; and Robert G. Lee, pastor emeritus of the Bellevue Baptist Church, Memphis.

Sessions will be held in the 5,000-seat Arena of the Denver Convention Center.

## Three Nationwide Library Conferences Planned For '70

NASHVILLE — Three nationwide library conferences to be held this spring will deal with the possible future of the church library and library services.

Conferences are scheduled for April 17-18 at First Baptist Church, Shreveport, La.; April 24-25 at Southern Baptist Theological Seminary, Nashville, Tenn.; and April 29-30 at First Baptist Church, Jacksonville, Fla.

Cost of the conferences will be a four dollar registration fee plus transportation, meals and lodging.

Directors of library services, church staff members, library staff members and other interested persons are eligible. Further information may be obtained from the Church Library Department, 127 Ninth Avenue, North, Nashville, Tenn., 37203.



THE WILLIAM CAREY COLLEGE CHORALE, under the direction of Dean Donald Winters, poses above as they begin their annual spring tour which will take them to churches in Louisiana, Mississippi, Alabama, Georgia, and Tennessee.

## William Carey College Chorale Announces Itinerary For Spring Tour



THE CAREY COLLEGE CHORALE during their spring tour will present a worship service of choral music, under the direction of Donald Winters, right, Dean of the School of Music of the college. Mrs. Helen McWhorter, professor of piano and organ at William Carey College, is accompanist for the Chorale. Miss Josephine D'Arpa, left, professor of voice at William Carey, serves as a choral assistant with the Chorale.

The William Carey College Chorale, under the direction of Dean Donald Winters of the Carey School of Music, will leave on March 30 for the annual spring Chorale tour. Performances will be held in churches throughout Mississippi, Alabama, Georgia, Tennessee and Louisiana.

The 1970 Chorale program will include musical interpretations of prayers, poetry, scripture readings, hymns, and anthems. Of interest to sacred music lovers will be the presentation by the Chorale of two works of major proportions.

The following itinerary will be followed by the Chorale: March 30, Forest Park Church, Montgomery, Alabama; March 31, Westside Church, Elba, Alabama; April 1, First Church, Columbus, Georgia; April 2, Eastside Church, Marietta, Georgia; April 3, Meadow Brook Church, Gadsden, Alabama; April 4 and 5, Hillsboro Church, Huntsville, Alabama; April 5 (evening), Brainerd Church, Chattanooga, Tennessee; April 6, Glenwood Hills Church, Decatur, Georgia; April 7, Avondale First Church, Avondale, Georgia; April 8, Huffman Church, Birmingham, Alabama; April 9, First Church, Bran-

don; April 10, First Church, Hammond, Louisiana; April 11 and 12, First Church, Louisville, Mississippi; and April 12 (evening), Calvary Church, Jackson.

An added attraction to this year's Chorale tour will be special after church fellowship performances by 5 of the Chorale members who have formed a folk - singing group called "The Carpenter's Wood." This group has attracted outstanding acclaims in their performances throughout Mississippi in the past year. The group includes Carl Bridgeman, Mary Hayes, J. E. Sims, Beverly Rush, and Tim Thomas. Thomas is president of the Mississippi Baptist Student Union and also is president of the Carey BSU for 1969-70.

The CHORALE has premiered two major contemporary choral works, Benjamin Dunford's Psalm 123 and Robert Gauldin's Herod and the Magi. From the traditional literature they have presented the rarely performed Israel in Egypt by G. F. Handel, the Brahms Requiem, Randall Thompson's The Peaceable Kingdom, and, with the Mobile Symphony Orchestra, the St. Matthew Passion by J. S. Bach. In October, 1967, the

CHORALE appeared with the New Orleans Philharmonic Orchestra, Werner Torkanowsky, Conductor in the presentation of the Te Deum Laudamus by Giuseppe Verdi.

Members of the CAREY COLLEGE CHORALE have come from cities as far distant as Zurich, Switzerland and Rio de Janeiro, Brazil, but all have been united in their efforts to restore sacred choral music to its rightful place in the concert repertoire. Thirty members of the present CHORALE hold positions as choir director, accompanist, or soloist in various churches in the Hattiesburg area. Fifteen singers this year are preparing to teach in the public schools of their home states while nineteen members are church music majors. A large percentage of CHORALE members begin graduate studies immediately upon completion of their work at William Carey College, and some have earned doctorates and are now teaching in colleges and universities in the South.

The church that never tackles the master iniquities of its age will never dominate the hearts and minds of the people of its age. — G. Avery Lee in "The Roads to God," Broadman Press.

# Baptists Examine Authentic Morality

(Continued from page 1)

Southern Baptist Seminary Professor Memmie Barnett pointed out what he considered to be weaknesses in it.

"The determining consideration in each situation is 'loving concern rather than adherence to law,'" said Fletcher. He advocated amending the Ten Commandments by adding the word "ordinarily" following each one.

Barnette said Jesus did set aside law in a number of cases, but "in every instance Jesus set aside ceremonial, not moral, law. Jesus now here abrogated the moral law." Barnett further argued that Fletcher's vigorous rejection of legalism did not adequately define "love," which Fletcher insists must replace the law.

No matter how mature, every Christian needs the restraint of law because he has sinful tendencies, said Barnett.

Definitions Given  
In a speech on "Constructive Uses of Black Power," Rep. Brnd of Al-

lence and Black Power, and spent 45 minutes answering questions from the floor. Black Power, he said, is black people having power to influence other people, things, events, and institutions even against their will. He gave a lengthy definition of violence by a society dominated by white people, implying that white violence against the poor and black is more destructive than black violence against oppression.

The only other Negro on the conference program, Louisville, Pastor Frederick G. Sampson, said that violence and vengeance are first cousins of hatred. Sampson said he was as much opposed to black racism as white racism, because both are a form of hatred which is a denial of authentic Christian morality.

Sampson said culture has planted racism deep in the hearts of Southern Baptists and they are guilty of "presumptuous sin."

In an address on "Authentic Morality and Militarism," Professor Frank Staggs of Southern Baptist Theological Seminary, Louisville, charged that the church has given its support to an immoral military system that has made the United States the most militaristic nation in the world. Staggs argued that U. S. involvement had "raped" Vietnam, and in detail sought to show contradictions of commitments which have kept us there. Staggs said all of society is guilty for the alleged My Lai massacre because we have created a system whereby soldiers are taught to kill without questioning the orders they receive.

Staggs urged the nation to get out of Vietnam and Laos and end its arms race. "This would be a calculated risk... but Christian faith will take that risk if in doing so we lose our lives, we would by the wisdom of the

cross thereby save ourselves."

In the highest discussion of the entire seminar, following Staggs' address, Cecil Sherman, Asheville, N. C., minister said that Staggs' approach was "unrealistic" because he was trying to apply the "cross paradox" to international relations, when Christians are not even willing to apply that principle to their personal lives, their churches or their institutions.

Owen Cooper of Yazoo City, Miss., said Staggs was guilty of "as good a job of over-kill as you accuse the military of in Vietnam."

Adding to the issues of sex morality, ethical decision-making, war, and racism, an official of the U. S. Department of Health, Education and Welfare, James H. Cavanaugh of Washington, urged Baptists to participate in a national dialogue to come up with solutions to the problem of population control and the related matter of abortion.

Professor David Mace of Bowman Gray School of Medicine, observed that Christian thinking about sexuality has been paralyzed by taboo resulting in a hodgepodge of superstition and prejudice.

Mace stated that because of the heat of the current controversy, sex education in schools should be offered as electives rather than required courses.

Re-Interpretations Needed  
He called for a Christian re-interpretation of sex, not on the basis of non-biblical traditions but on the basis of a truly biblical view of human sexuality.

Two Baptist speakers, James Dunn of the Texas Baptist Christian Life Commission and Russell Noel of Tulsa, Okla., pointed out that when Southern Baptists tried to do something creative to provide sex information for use in the church, their publishing house was intimidated by protests.

Of the 15 speakers for the meeting, 10 were Baptists who gave their viewpoints concerning authentic morality. Each session opened with a Bible-centered theme message by Clarence W. Cranford, pastor of Calvary Baptist Church, Washington, D. C.

The meeting concluded with appeals from a quartet of Baptist speakers who proposed courses of action for the 400 participants when they returned home from the meeting.

Noel, the minister of education for First Baptist Church, Tulsa, Okla., offered nine specific suggestions on how to communicate authentic morality through creative church education programs.

Kenneth L. Chafin, evangelism division director for the SBC Home Mission Board here, urged the conferees to practice authentic evangel-

ism as the basis for authentic morality.

Claypool added: "If institutions like Southern Baptists cling to their present assumptions about the use of power, within two generations we will be reduced to impotency."

In the final address, Sampson echoed Claypool's remarks, warning against putting money into buildings, urging instead investment in "people who have been bound by the chains of poverty."

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## SBC Missionaries --

(Continued from page 1)

list missionaries assigned to these countries.

Announcement of the planned U. S. diplomatic withdrawal followed closely Rhodesia's disclosure of a Republican Constitution to be effected April 10. The government, currently headed by Prime Minister Ian D. Smith, is representative of Rhodesia's white population.

Rhodesia's ministry of external affairs, reacting to the U. S. decision, issued a statement which read, in part:

"The U. S. government, in closing the consulate, is secure in the knowledge that their citizens will be safe and that our stable domestic law and government."

## Correction

Little Moon Christmas Offering records for Pike Association should have read:  
Silver Creek \$382.25  
Silver Springs \$166.96



## Queens' Court Held At Garaywa

GIRLS FROM EVERY SECTION of the state attended annual Queens' Court held March 13-14 at Camp Garaywa and sponsored by the State WMU. Three girls present reaching rank of Queen-Regent-in-Servant were, from left: Miss Kaye Johnson, state Acteens director.

## Baptist Leader In Ireland Predicts More Trouble

NASHVILLE (BP) — The general secretary of the Baptist Union of Ireland, predicted here more trouble, and perhaps rioting, at Easter and on another religious holiday July 12 in Northern Ireland.

Joshua Thompson, executive leader for the 7,000 Baptists in Northern Ireland, said that the government there is on "the horns of a dilemma" over whether or not to allow Catholics to hold their traditional marches and parades on Easter and on July 12.

"If they ban the Easter processions, they are in trouble with the Catholics; if they don't, they're in trouble with the Protestants," said Thompson. Either way, more trouble is expected at Easter, he commented.

Thompson and the treasurer of the Baptist Union of Ireland, John McCullough, both of Belfast, Northern Ireland, explained the complex problems of Catholic-Protestant relationships in Northern Ireland to executive staff members of the Southern Baptist Convention during a visit to the United States.

Thompson said that the problems are as complex, if not more so, as the racial situation in the United States, and pointed out that the rioting in Northern Ireland during the past year is not just a fight between Catholics and Protestants.

Basically, it is a racial and cultural conflict, with other complicating ingredients such as tensions between the North and South, economic factors, employment and housing discrimination, unequal voting rights and class differences, Thompson said.

The Baptist leader said that Americans need also to understand the historical and political aspects. Ireland actually has two main political divisions — the country of Northern Ireland (where the rioting has occurred) which is part of the United Kingdom of Great Britain and Ireland; and the Republic of Ireland, an independent nation.

Northern Ireland (population 1½ million) is 60 per cent Protestant and 40 per cent Catholic. The Republic of Ireland (population 3 million) is 96 per cent Catholic and 4 per cent Protestant.

Generally, the Protestants in Northern Ireland are natives of England and Scotland; the Catholics in Northern Ireland are natives of Ireland with some Spanish blood, Thompson said. The Protestants generally comprise the middle class; while the Catholics are in general the working class, he said.

There is no doubt that Catholics in Northern Ireland have been discriminated against, he said; just as there is discrimination against Protestants in the Republic of Ireland.

Thompson said that to his knowledge, none of the 7,000 members of the Baptist Union of Ireland have been involved in the demonstrations or rioting. "Of course, he quipped, "I cannot account for all Baptists."

McCullough, a real estate executive and a Baptist layman, said that during the past few years, there had been "a very fine integration of Catholics into 'Protestant areas'" in the field of open housing; but since the rioting, Catholics had moved out of areas where Protestants live.

"The Catholics will never go back to these areas," McCullough said. "A ghetto mentality has once again developed, and Protestants and Catholics have further segregated and divided."

McCullough said he felt the rioting had put the country back 50 years in relationships between people of differing religious, cultural, economic and racial backgrounds.

The Baptist layman said he has an opportunity as a real estate man to try to combat segregation and to improve relationships between people. "I tell those I come in contact with that I'm not a Protestant — I'm a Christian. And this gives me an opportunity to share what a Christian is."

A Baptist military official started a mission in a town of east central Java. During a recent three-day revival meeting there were 32 professions of faith, mostly by adults. Among those professing faith in Christ in this strongly Muslim area were the police chief and his wife.

### For Missions

## Thomas Fund Of Foundation Provides \$21,000 Annually

By Carey E. Cox  
Executive Secretary, Mississippi Baptist Foundation

The Mr. and Mrs. R. B. Thomas Fund has its beginning at the breakfast table in the home of Mr. and Mrs. Thomas in the summer of 1952. Dr. Harry L. Spencer, who was then executive secretary of the Mississippi Baptist Foundation, was evangelist for a revival in the Wiggins Baptist Church and Mrs. Thomas prepared breakfast each morning for Dr. Spencer and the song leader.

After breakfast one morning, Mr. Thomas expressed a desire to talk with Dr. Spencer. During their conversation, Mr. Thomas told Dr. Spencer how as a boy and a young man he had wanted to be a missionary but was unable to get the necessary preparation.

Since God had blessed his work and business ability materially, Mr. Thomas now had a deep desire to make a substantial contribution to the cause of foreign missions.

In December of 1952, Mr. and Mrs. Thomas gave 800 shares of General Motors stock to the Mississippi Baptist Foundation to set up a fund for the support of missionaries.

When the stock was transferred to the Foundation, the value of the 800 shares of General Motors stock was \$51,700.00. During the years that followed, Mr. and Mrs. Thomas made additional gifts to the Foundation and a bequest in his will increased the principal of this fund to \$208,621.56 at the time of Mr. Thomas' death on March 25, 1968.

By December 31, 1969, \$71,134.96 in capital gains were added to the principal of the fund making a total of \$279,756.52.

Through the blessings of God and the wise leadership of our trustees, we have distributed income to the causes designated by Mr. and Mrs. Thomas in the amount of \$151,266.27.

Many pastors serving churches today, as well as ministers of music and ministers of education, were assisted in their education by loans and scholarships from the Thomas Fund. During his lifetime Mr. Thomas personally selected three foreign mis-



... Every Winged Fowl

"And God created... every winged fowl after his kind: and God saw that it was good." — Genesis 1:21.

### MC To Offer Course In Bible Survey Series

Mississippi College's Division of Religion will offer Volume 4 of the Bible Survey Series sponsored by the Sunday School Department of the Southern Baptist Convention during the months of April and May it was announced today.

Dr. William W. Stevens, division chairman, said that the course will be taught on five successive Tuesday nights at the First Baptist Church in Jackson. Dr. Joe Cooper, professor of Bible and philosophy at Mississippi College, will be the teacher.

The meeting nights will be April 14, 21, 28, and May 5 and 12. Class sessions will begin at 7 p.m. and run till 9 p.m.

Volume 4 of the series is entitled "Israel's Period of Progress." The story of the conquest of Canaan under Joshua begins this volume.

The course is open to all interested persons of all denominations. It is geared for both the layman and the minister.

Persons interested should contact Dr. Stevens at Mississippi College for additional information.



At Grace Memorial, Gulfport

## New Pastorium Is Constructed In The Wake Of Camille

Grace Memorial Church, Gulfport, held an open house at the new pastorium, Sunday, March 8. Last August 17, Hurricane Camille brought \$4,200 damage to the old pastorium. The church voted to take the insurance money and apply it to the construction of a new pastorium.

Hubert A. Latimer, a member and deacon, supervised the building program. Eddie Kahler the Brotherhood Director led out in volunteer work,

first in tearing down the old pastorium and then in the working on the new pastorium in volunteer work. John Stevens, a member of the church, installed all the plumbing, donated many plumbing supplies, and supervised the buying and installation of the heating and cooling equipment.

"With this kind of leadership and volunteer help, the church was able to build a beautiful home for the insurance money and a five-year loan. The church could not have built such a home without this help, since the

cost of building has increased 46% within the last six years," states the pastor, Rev. Charles C. Brock.

The pastorium has four bedrooms, two and one-half baths, a living room, dining room, den, kitchen, breakfast nook, double garage, and patio. Wall to wall carpet, drapes, and built in appliances are a part of the church furnishings.

The pastor and his family were given a color television by members of the church at open house. The Brocks have served the church for 4½ years.

### Special Feature

## Conflicts Between The Treatment Of Genesis In The Broadman Bible Commentary And The Bible Itself

By J. Wash Watts  
Former Professor of Hebrew and  
Old Testament Interpretation  
New Orleans Baptist  
Theological Seminary

In response to requests from former students and intimate friends that I express my opinion of the treatment of Genesis in the Broadman Bible Commentary, I feel compelled to write frankly — briefly but frankly!

There are many contradictions of the original text in this treatment. Many are covered by arguments concerning documents, E, Y, D, P and alleged revisions. Certainly the author or authors used sources. But did their research lead to contradictions which were left as part of our Bible? Information about their problems and efforts is helpful, but the text they left us is the supreme concern of our people.

Three types of grievous error appear in this treatment. In ways pointed out below they contradict the teaching of Genesis.

A. Abraham Is Assumed to Be the First-born of Terah.

Genesis 11:26 reads as follows: "Terah lived seventy years and begat Abram, Nahor and Haran." In the discussion, verse 11:26 is cited as proof for the following statement: "Abram was born when Terah was seventy, he went on to Canaan when he was seventy-five (12:4), that is sixty years before Terah's death at two hundred and five." (p. 167: VII-5) This statement amounts to the same thing as saying that Abram was the

child born when Terah was seventy, his firstborn.

#### Basis for Biblical Account

The entire Biblical account can be put together by acceptance of all the following statements: first, Genesis 11:26 does not say Abram was the firstborn; second, nowhere does the Bible say Abram was the firstborn; third, I Chronicles 1:28, in a genealogy like this in Genesis 11, places Isaac ahead of Ishmael, for Isaac was Abraham's "only son" in terms of faith (cf. Gen. 22:2); fourth, Genesis 11:32 leaves Terah 135 years to live after the birth of his firstborn; fifth, Genesis 12:4 makes Abram 75 years old and already in Canaan 60 years before the end of Terah's 135 years unless he was born after the firstborn; sixth, Stephen (Acts 7:3) described Abram's call as taking place in Ur, making that a first call and that of 12:1-3 a repetition; seventh Stephen also said (Acts 7:2,4) that Abram left Haran after his father's death; eighth, the account on page 168 VIII (b) likewise becomes impossible; ninth, the confusion about ages on p. 207, 2 (last paragraph) likewise becomes quite unnecessary; tenth, ignoring Stephen's statements and making the testaments contradict each other becomes destruction of Biblical teaching.

B. Doubt of the Command to Offer Isaac being God's Command to Abraham, given to test him, is recorded in Genesis 22:2. The words of that verse are: "And he said, Take now thy son, thine only son, whom thou lovest even Isaac, and get thee into the land of Moriah; and offer him there for a burnt offering upon one

of the mountains which I will tell thee of."

Very plainly it is said that the command was God's command, that of "The One True God" — not the influence in any fashion of idolatrous practices! Not some subjective influence in Abraham's heart! Furthermore, the word of "The Angel of Yahweh" afterwards made Abraham's act an act of obedience that proved his faith and guaranteed fulfillment of the promises.

#### Doubt Cast on Bible

Yet this treatment casts dark doubt on the word of the Bible. After high praise for the literary form and the veracity of the account, except at this point, the author asks: "Did Abraham's conviction or the writer's account of that conviction correspond to a real divine request?" Then he says: "Our answer is No." He makes Abraham's conviction merely "the climax of the psychology of his life."

What then becomes of the Bible in this?

C. The Assertion that Divine Beings Married the Daughters of Men. Genesis 4:26 tells of the beginning of the worship of Yahweh. The heading, "Generations of Adam," covers 5:1-6:8 and gives unity to the passage. Those who began the worship of Yahweh are the first of the 10 men in this section distinguished by age and leadership in this worship.

The sketch of Noah, the tenth of those so distinguished, begins in 5:32 and runs through 6:8. It is characterized throughout by a sharp contrast between Noah and other loyal worshippers of Yahweh on one hand and disloyal persons on the other.

The phrase, "the sons of God" in 6:24 was "The Sons of the God" (the One True God) originally. This fact marked them as worshippers of Yahweh. However, they began to marry, the daughters of men (mankind or men in general) without regard for the will of God. This marriage of the godly with the ungodly caused Yahweh to say, "My Spirit cannot strive with man forever in that he is also flesh; yet shall his days be one hundred and twenty years." (6:3): Explanation of this decision is given in 6:5-8.

#### Referred to Disloyal

The word "the man" or mankind used several times in 6:1-7 referred to those disloyal to Yahweh. The homes of worshippers were being corrupted by these marriages with the daughters of men and Yahweh determined to spare them for one hundred twenty years only.

None of the references cited referred to loyal worshippers. All except Noah and his sons died before the flood; Methuselah in the last year before it. Preservation of Noah and his sons was assured by the making of the ark.

Immediately before this sketch of Noah, Enoch (5:22, 24) is described twice as "walking with the One True God." This was the first use in the



Guest Pianist Honored At Reception

IMMEDIATELY FOLLOWING A recent piano concert, presented at Blue Mountain College by Gary Lewis, guest artist from the Belhaven College faculty, the Vivace Club, campus music organization, honored Mr. and Mrs. Lewis with a reception. Left to right: Mrs. Gary Lewis of Jackson; Dr. John C. Butler, Chairman, Blue Mountain College Department of Fine Arts; the guest artist, Gary Lewis; and Mrs. John C. Butler. Gary Lewis is one of Mississippi's most well known piano artists.

### Brazilian Leader To Visit In U.S.

Rev. David Gomez, Baptist pastor and leader in Brazil, will be in the United States from May 31 to June 8, before going on to the Baptist World Alliance in Tokyo, Japan.

Mr. Gomez is a very close friend of Mrs. Rosalee Mills Appleby in Canton, was educated at Southwestern Seminary in Fort Worth, Texas, and has visited Mississippi on numerous occasions.

He is one of the outstanding preachers in Brazil today, and for some years headed up their home mission program, and was a radio preacher who was heard all over the land.

He will be available for some speaking dates while in the States and has left the question of his schedule for the week in Mississippi with Mr. Owen Cooper. If you should like to have him in your church, it is suggested that you contact Mr. Cooper.



## THE BAPTIST FORUM

### Church Resolves

#### On Training Union Lesson Material

Dear Brother Odle:

We want you to run the following Resolution by our church to send a letter to the Training Union Department to protest the section in the recent youth literature on sex. We also want the letter published which was sanctioned unanimously by the church in the monthly business session. If there are any charges for publication, our deacons want to pay it.

Resolution:  
The deacons and pastor of the Plymouth Baptist Church presented the following resolution to the church which was adopted unanimously in monthly business session, March 4, 1970. "We recommend that a letter be sent to the Training Union Department in protest to the section on sex in the Youth Literature during the quarter: January, February, March." Training Union Department, Phillips B. Harris, Sec.

### ON THE MORAL SCENE

CHRISTIAN LIFE COMMISSION, SBC

Only six months ago, the television networks escaped the raging controversy over cigarette smoking when the Tobacco Institute announced that cigarette TV commercials would be phased out by the end of 1970. Now comes a hint of a problem that may prove just as perplexing — pollution. Arthur Godfrey, 66, long one of the slickest salesmen on the air and lately a dedicated conservationist as well, announced to the press last week that he had just discovered that Axion, the washday product he has been touting on spot TV commercials, is not just an enzyme pre-soak, as he had thought, but a detergent. "How can I preach ecology," Godfrey asked, "and sell this stuff?" When they are dumped into a lake or a stream, detergents, rich in nutrients, feed algae; when the algae decompose they use up an enormous amount of oxygen, asphyxiating the fish and eventually "killing" the body of water itself. (Newsweek, 2-16-70)

### Baptist Records Missing?

Are some of the members of your church failing to receive the Baptist Record? Is the paper not coming to your whole mailing list? Are your people getting two papers?

If so, please tell us! We have changed to computer mailing, and have not yet been able to get all the "bugs" out of the new lists. As a result some whole churches have been missing the paper, and in some cases individuals in churches are not getting it. Some church lists are getting two papers.

We suggest that pastors of churches in the Every Family Plan, ask if any of their people are not receiving the paper, or are receiving two. In either case, please notify us immediately, giving the names and addresses with zip code of the people involved. Our lists now are kept by zip code as well as by church, so the latter is important. If people are receiving two papers ask them to mail us the labels of both of them.

We are having more problems with the new system than had been anticipated, but sincerely hope to be able to straighten it all out within the next few weeks. Please be patient with us, but also please help us, if any of your subscriptions are not being received correctly.

heard by the world so emphasized the voices of the radicals that answering voices were drowned out. And that was so unnecessary. Had the Commission planned a meeting with strong Southern Baptist speakers, proclaiming what God says in the area of morals, the world would have heard. As the program was planned and reported, however, those speakers hardly were noticed. Of course, Baptist Press gave better coverage, but

the world sees little of what Baptist Press says. It sees and hears what the wire services and secular reporters say, and they reported little about what the right voices said.

This meeting may have had some values, but we find them very hard to discover. The costs are so great that we think it will take a long time for them to be paid. In our opinion, the meeting, no matter what it accomplished, was not worth what it cost.



## Beyond the Ironing Board

Wilda Fancher

I was sitting in the living room glancing through the paper. From the bedroom came the following conversation:

"We were at Redwood, Frank."  
"It was not Redwood—it was Wrenwood, James Neil."  
"Wasn't it Redwood, Daddy?"  
"No, it was Wildwood."  
"Well, I was closer than you, Frank."

Who can tell which is closer to Wildwood — is Redwood or Wrenwood either close enough?

At the lunch table my husband told me about cute little Debbie. Anxious to tell the exciting news she had learned while visiting a playmate, the blonde-haired girl raised sky-blue eyes to her Mommy and said, "Pamela's Daddy is in Wallamallia!"

"Where?" asked Mommy.

"Wallamallia."

"Are you sure?"

"Well, Pamela said, 'Wallamallia' but I knew all time it was Gallawalla," was Debbie's disdainful reply.

Who can tell which is closer to Guatemalla — is Wallamallia or Gallawalla either close enough?

These two conversations might be translated into these interpretations of the Christian life:

"I am serving the Lord: I do not covet, Jane."

"I am serving the Lord: I do not bear false witness, Jean."

"I am closer to true Christianity, Jane."

"I am closer to true Christianity, Jean."

Who can tell which is closer to true Christianity — is contentment with blessings or a bridled tongue either close enough?

"I am serving God: I am a faithful tither, Jim."

"I am serving God: I am a faithful teacher, Jack."

"I am closer to God, Jim."

"I am closer to God, Jack."

Who can tell which puts a man closer to God — tithing or teaching? Does either one alone, or even both together, put him close enough?

Many times I look at a friend and yield to the temptation to judge his nearness to God by comparing his nearness with my own nearness to God. I have an idea my judgment is as unintelligible and as baseless to God as Wallamallia, Gallawalla, Redwood, and Wrenwood.

There is little need for one Christian to fret about another Christian's closeness to God. Nothing I think about the friend I judge changes the magnificent mind of God. He knows, to the centimeter, how close my friend stands to Him. And how close I stand to Him. Maybe it is my friend who blocks my view of God sometimes.

And I will pray, "Father, help me to stand close enough to You that neither I, nor my friends, will be puzzled about how close I am. Help me to be able to take my friends closer to You with me, and help us to be so busy about pleasing You that we have no time to pass judgment on one another."

## NEWEST BOOKS

**SILENT SATURDAY** by R. Earl Allen (Baker, 96 pp., \$2.95).

The pastor of Rosen Heights Baptist Church in Fort Worth presents messages on the cross and the resurrection. The first five messages deal with the cross. The sixth is on the silent Saturday between the cross and the resurrection, and the remaining four are on the resurrection and its meaning. Here is a fresh approach to some of the great truths relative to the resurrection. The messages are scriptural in content, clear in outline, and the application to life is very effective.

**BIBLE PARADOXES** by R. Earl Allen (Baker, 120 pp., paper, \$1.95).

A widely known Southern Baptist pastor in Texas presents thrilling and challenging messages on problems of every day living. He speaks on more through less, getting through giving, freedom through slavery, strength through weakness, rest through labor, love through hatred, and other similar subjects. There are twelve of the messages, all of them based upon one of the calls of Christ or the New Testament to dedicated discipleship. This book will bless every reader, both the preacher and the man or woman in the pew.

**TIMELESS TRUTHS FOR 20th CENTURY TIMES** by Fred M. Barlow (Biblical Evangelism Press, P. O. Box 157, Brownsburg, Indiana 46112, 123 pp., \$2.75).

The writer is a conservative Baptist evangelist. The title of the book is taken from the first sermon. Other messages include "Dead Men Tell Tales," "Sin's Slaughterhouse," "Salvation Made Simple," "The Pay-up Day," and "The Greatest, Gravest Questions You Will Ever Have to Answer." These are sermons such as would be preached in an evangelistic campaign. They deal with sin, judgment, and salvation, and clearly call for people to accept Jesus Christ as Saviour. The messages burn with the fire in the preacher's soul and will warm the hearts of those who read them.

**ARE THESE THE LAST DAYS?** by Robert G. Gromacki (Revel, 196 pp., \$4.95).

A professor of Bible and Greek at Cedarville College, Cedarville, Ohio, an ordained Baptist minister, presents 13 chapters on basic truths about the Second Coming of Christ. He says that Christ could come today and shows why that this is the "blessed hope of the Church." He deals with the Tribulation Period, the anti-christ, Israel, Armageddon, signs of the Lord's coming, judgment, and other prophetic truth. The message will be helpful in understanding what is coming.

**RELIGION, THE STATE & THE SCHOOLS** by John M. Swannley, Jr. (Pegasus, 220 pp., paper, \$1.95).

The subtitle reads "A Prominent Protestant Defends the Secular School and Urges Government Neutrality in Religious Education." The author is a professor of Christian Social Ethics and Philosophy of Religion at the St. Paul School of Theology in Kansas City, Missouri. He discusses the current church-state context looking at it from the point of view of the constitution, changing protestantism, the new Roman Catholic context, and the

secular context. In the second division he uses fourteen chapters to deal with the various practices and problems. There are chapters on tuition grants for children, bus transportation, dual school enrollment, public funds for church colleges, etc. He tells of Catholic action since Vatican II in their efforts to get funds for their schools. The book is well documented and is rich in illustration. The reader will find it a valuable reference book.

**POCKET OF PEBBLES** by Charles R. Hembree (Baker, 128 pp., \$2.95).

Charles R. Hembree is a minister of evangelism at an Assembly of God church in Sacramento, California. In these chapters he discusses the fruits of the Spirit as revealed in Galatians 5:22-23. The subtitle of this splendid book on the Holy Spirit is "Inspirational Thoughts on the Fruits of the Spirit." There is spiritual blessing and inspiration for preaching in these pages.

**THREE LETTERS FROM PRISON** by John H. Schaaf (Baker, 151 pp., paper \$2.95).

Studies in the Epistles of Ephesians, Philippians and Philemon. A part of the layman's Bible study series. A very practical volume with lessons on each of the three Bible books named. Actually, the subtitle reads "Layman's Bible Study Course," and the copyright is by the Reformed Bible Institute of Grand Rapids, Michigan. The format is to give a brief introduction chapter and then chapters which give paragraph by paragraph and then word for word discussion of each chapter. These lessons are followed by a two page outline of questions, topics and suggestions for further study. At the end of each book there is a review outline. This appears to be a very practical volume for guiding in personal Bible study.

**200 SCRIPTURAL SERMON OUTLINES** by James Burns (Kregel, 424 pp., \$4.95).

Reprints of a book of sermon outlines first published in 1875. The outlines come from texts throughout the Bible and are clear valuable skeletons upon which to build Bible messages.

**THE WINGS OF THE MORNING** by George H. Morrison (Baker, 328 pp., \$2.95).

A reprint volume of sermons in Baker's "Minister's Paperback Library." Twenty-one brief but distinctive sermons by a Scottish preacher. The messages first were printed in 1907.

### The Baptist Record

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## The Meaning Of Easter

Baptists do not give the emphasis to Easter that most denominations do, and most of them do not observe Palm Sunday, Holy Week or Good Friday at all.

The reason is that Baptists base all of their teaching and practice upon the Scripture, and there is not the slightest reference to observance of any of these in the Bible. The one reference to Easter in the King James Version is a poor translation not found in newer versions. They have come down to modern Christianity from the traditions of man, and not from any command of the Lord.

However, since the world is thinking of Christ and the resurrection on Easter, most Baptist preachers usually use the day to preach on the risen Christ, and church music used on the day usually presents this truth. (Our observance of Christmas is somewhat on the same basis.) Actually, the Easter emphasis could be observed every Sunday, since the Lord's Day was established as the day of worship in recognition of the day Christ rose from the grave.

If Easter has any meaning at all it is that Christ is risen from the dead and is living forevermore. It is strange then, that some who seem to give so much emphasis to the day, want to deny its very meaning and message. For example, Presbyterian Journal (Mar. 4) quotes the following excerpt from a teacher's quarterly designed for use with the Easter lesson, published by a major denomination. "The drama of Jesus would be far stronger and make a far greater appeal to this post-Christian age without this supernatural claptrap brought in at the end with a dead man suddenly brought back to life. Wouldn't the story of Jesus of Nazareth be more powerful and truer to itself in being less self-centered, if his life had ended in death? . . . Some people say they'll take their Christianity straight, thank you, without any Hollywood ending that leaves everyone living happily ever after. It's an understanding reaction."

Consider the words: "claptrap . . . post-Christian age . . . Hollywood ending . . . take their Christianity straight."

How could a major denomination that calls itself Christian allow such blasphemy and unbelief to get into its published literature? How can any person who names the name of Christ say, or even think such things?

If Jesus Christ did not rise from the dead, as the Bible says he did, then there is no reason for preaching him. He was either a liar and a deceiver, or was deceived and insane, if he did not rise from the grave.

There is no hope, no salvation, no answer to man's needs, no revelation from God, nothing to offer the world, if Christ is not alive. As Paul said, "We are, of all men, most miserable, if Christ be not risen."

"BUT NOW IS CHRIST RISEN!"

And no statement of history ever has had better proof.

It was attested by those who met him, saw him, talked to him, ate with him, and touched him. There were more than 500 witnesses, with that many at one time. And they became flaming evangelists, proclaiming a living Christ. Those who deny it make them all liars. How absurd!

There also are multiplied hundreds of millions of others who know that he is living, because of the experiences in their own hearts and lives. It was not a psychological experience nor a mental one, but a great spiritual one. They know that he lives, because they have experienced his power. These others deny it, so they very evidently have not had what born again people have had.

Yes, at Easter, and on every other day of the year, we can preach, "Christ is Risen! He is God! His promises are true! He saves! Without the resurrection there could be no Eastern, or Christmas, or Bible, or church, or salvation, so there would be nothing to preach."

Christ the Lord is risen today! Hallelujah!

## Was It Worth The Cost?

The Christian Life Seminar on Morality in Atlanta, has been defended by some Southern Baptists, and many of those who attended probably will say that it was well worth while. But we cannot help asking "Was it worth the cost?", and we are not referring to the cost in dollars and cents that those who attended paid to defray the expenses. We are thinking of the much larger costs.

First, however, we would ask "Just what was accomplished?" If some of the participants answer that they learned the positions of these invited guests, we would inquire if they did not know those already. If it be said that there were men present to answer the non-Christian views of these guest speakers, we again would ask, "Could not they have answered them, even without their presence, with the possibility that the answers might have been heard by the world?" Instead, only the objectionable views were given emphasis by the secular press. In the releases we saw in the public press, the professors hardly were mentioned. Further, "Was a single one of these men who presented their radical views, converted by the answers which were given to their views?" In other words, "What really was accomplished that can be of permanent value in helping Southern Baptists know what is God's will for them in the field of Morality in the 70's?" And if anything was accomplished, was it worth the cost? Consider these results of the meeting.

### Disturbed Constituency

1. There was the cost of a disturbed constituency. We are told that few programs scheduled by any Southern Baptist agency in many years, if ever, has aroused as much opposition as did this meeting. Executive committees of associations, pastors, deacons, laymen, churches, state papers, and other responsible Southern Baptists raised voices of protest. Were the accomplishments at this meeting worth all of this disruption and disunity?

2. The world received the news

through the public media that a Southern Baptist platform had been provided for men to say: "It can be Christian to lie, to steal, and to kill"; "Almost everything the organized church has had to say about unforgotten sex has been one word, 'Don't!';" "It is unsound to think that the benefits of sex . . . can be experienced only in the marriage relationship"; "Each of the ten commandments should be amended by adding the word 'ordinarily';" and others equally as bad. Granted that these statements are taken out of much larger discussions, and were answered by competent men. Still, these are what the world read or heard reported from a Southern Baptist meeting. Was it worth the cost?

### Convention Support

3. Was it worth the cost of the adverse affect that the meeting may have on the support of the convention, both financially and otherwise? Already a few churches have announced that they are withdrawing from the convention, and leaders in others have said they will give no more money to the convention for support of an agency that does what the Christian Life Commission has done. It is impossible to know what this meeting has cost Southern Baptists. Does any agency of the convention have the right to do that to its supporting body?

4. Was it worth the cost for the Commission itself to further destroy its own usefulness in the minds of multitudes of Southern Baptists? It will be most difficult for the agency to rebuild its image in the minds of many.

5. Was it worth the cost, to place the whole convention in a position where it will be criticized by many people; both within and without the denomination, and even in the secular world? We admit that there will be some praise, but do we need the praise of those who approve of what these men said?

### Purpose Defeated

6. Was it worth the cost to plan a conference which actually defeated its own purpose? Designed to speak out on morality, the reports of the conference seen and

# Chaplains Are Urged For Industries In The State

By Roy Rogers  
Director, Cooperative Missions  
Department

Of the more than 2,000 industries in Mississippi, less than 5 have chaplains on their staffs. It is estimated that 70% of the 170,000 plus employees and their families are inactive in the churches of our state.

The churches are endeavoring to create happy homes with character traits such as honesty, dependability, integrity, compassion, love, patience, and understanding in them.

These attitudes and character traits help to make better communities, better churches, better families, and

better people. In turn, human relations and working ability improve, while profits increase.

The industrialist who carefully screens his employees or employs a chaplain to direct a spiritual ministry in his business, is wise.

Of what would a spiritual ministry in an industry consist? This spiritual ministry would, of necessity, be largely a counseling or personal-type service. Certainly many plants would be unable to shut down for a religious service; however some would do this.

The churches take care of this need when people desire more of such. There are spiritual ministries needed when sorrow and tragedy come. The chaplain is needed when trouble in the home arises. His services can be

useful through personal counseling, home visitation, and referrals.

He tries to create happiness, spiritual satisfaction, and understanding among the employees and their families.

May I suggest a few principles:

1. The management of the industry employs and supervises the chaplain in his work, in keeping with clearly-outlined, understood, and agreed-upon policies.

2. The chaplain always maintains a good attitude toward and respect for the churches and their ministers. He encourages participation in local church activities.

3. The chaplain has denominational endorsement and is an active member of a local congregation, but he avoids

becoming sectarian in his ministry.

Chaplain Has Training

4. The chaplain has training, experience, personality, tact, dedication, energy, and love for people, which enables him to do the job as he works under the direct supervision of top-management. Of course, policies will guide in supervisory administration.

5. The chaplain stays with spiritual ministries and avoids controversies having to do with labor management problems. Policies should be clear at this point.

6. We are interested in this from several viewpoints, but primarily from the spiritual, while the industrial executive must think of profits and production as well as human relations and spiritual development.

We would like to meet with pastors and top management to talk about possibilities of such a ministry. We will be happy to provide some materials for those who are considering establishing such a program. We believe there are sufficient men in the ministry who have qualifications and a sincere interest in this type ministry to fill demands in our state.

Dedicated religious people want a spiritual ministry, non-religious participants would not object to it, pastors are vitally interested, but top management in the industries must establish it. We stand ready to help, when called upon.

## First, Mendenhall To Hold Special Dedication Service

First Church, Mendenhall, will hold open house on Sunday, March 29, from 2 to 4 o'clock. The public is invited to visit the newly constructed educational annex and home for minister of music and education.

The recent building program also included new stained glass windows in the church sanctuary, new kitchen equipment, new offices, and new music suite.

A special dedication service has been set for 6 p.m. Sunday, March 29. The church choir will present the Easter oratorio, "The Crucifixion," at the 11 a.m. service. Rev. James F. Smith, pastor is returning from a revival crusade in Alaska, and will be back in Mendenhall for the special service.

## City-Wide Easter Sunrise Service Set For Stadium

Plans have been finalized for the city-wide Easter Sunrise Service in Mississippi Memorial Stadium at 7 a.m.

This will be the first city-wide service in several years. The Jackson Jaycees are sponsoring the Easter Sunrise Service, which will be nondenominational.

As previously announced, Dr. Bill Causey, pastor of Parkway Baptist Church, will deliver the sermon. Special music will be presented by the Murrah Singers and Rev. Bill Guber, minister of education of Galloway United Methodist Church, will be soloist.

Billy Stacey, former Mississippi State University and St. Louis Cardinal football star, will give a Christian testimony during the service. Stacey was an All American in 1957 while at State and was the first-round draft choice of the Cardinals.

He was a member of the Cardinal team for five years during which time he was named to the NFL All-Pro team. In 1968 he was selected as a member of the Atlanta Journal's All-Time, All-SEC Team and was inducted into State's Sports Hall of Fame this year.

Stacey was a member of the Mississippi State coaching staff for three years. He is now associated with Tharpe & Associates, Lamar Life underwriters.

Tom Larrimore, music director of Colonial Heights Baptist Church, will conduct the congregation singing. Prayer will be offered by Rev. Don Patterson, pastor of the First Presbyterian Church, and Bishop Joseph B. Bruni, Bishop of the Catholic Diocese of Natchez-Jackson.

James Carr, Jaycee chaplain, will welcome those attending. Carr said, "We hope the people of Jackson will support this service by attending. We think it will be an excellent service and one which will be meaningful to all."

## Spring-Easter-Hope

GOD is again robing the earth in the lovely garments of Spring—tender blades of grass for carpet—varied hues of leaves—flowers with their beauty and perfume.

What shall we say amid this pageantry of God's handiwork? "Let everything that hath breath, praise the Lord. Praise ye the Lord," Psalm 150:6.

Spring brings us once again to the Easter message of eternal Hope—God's triumph over death and the grave—God's triumph over sin.

Up from the grave He arose,  
With a mighty triumph o'er His foes;  
He arose a victor from the dark domain,  
And He lives forever with His saints to reign.  
Hallelujah! He arose!  
Hallelujah! Christ arose!  
This is the meaning and message of Spring, for the Christian.

—Louie D. Newton

## Because Of Easter, Eternal Youth

His was not a Passover Plot. He did not plot to fulfill prophecy, to carry out the will of God: He complied; He committed; He conceded; He condescended. His environment plotted to destroy Him. He used that plot to control His environment. He allowed His Own to take His life. With His Life He offered salvation. He took upon Himself the cloak of suffering, agony, death. With a shrug, He threw off death. He conquered. He arose. From death to life, from prone to upright, from down to up, He created Easter.

Not a bunny rabbit—Easter... not a myth, a bit of fiction... not a piece of sentimental doggerel, but a thunderous roar of living eloquence, Easter is born forever more. Because of Easter, man can now have eternal youth, eternal life—if he is willing to drink of the cup, walk the Jerusalem cobbles, be nailed to a cross, and lie in a Good Friday tomb. He, too, can rise—if he is willing freely to accept, without efforts at bribery, the expensive grace, the free offering of life from the having-died, now-risen, living Christ.

—C. Earl Cooper

## Beatitudes Of The Risen Life

BLESSED is the man whose heart today burns as he walks with Jesus by the way.

Blessed is the man who having not seen, yet believes.  
Blessed is the man who hears the voice of the Risen Lord saying "Peace be unto you."

Blessed is the man who accepts the glorious Master, Jesus Christ, as his Lord and his God, and worships him.

Blessed is the man who thus lives the power of the endless life through fellowship with the Risen Lord.

Blessed is the man whose words and deeds are day by day and every day a witness to the living and loving Lord.

Blessed is the man who obeys the Risen Lord's last great command and commission, "Go ye into all the world and preach the gospel," for unto him shall be fulfilled the Lord's promise, "Lo, I am with you always, even unto the end of the world."

—Weekly Messenger, FBC, Grenada



## Earth Sings To The Glory Of God!

...Lo, the fair beauty of earth, from the death of winter arising! Ev'ry good gift of the year now with its Master returns: He who was nailed to the cross is Lord and the ruler of all men; All things created on earth sing to the glory of God: Daily the loveliness grows, adorned with the glory of blossom. —Venantius Honorius Fortunatus, 530-600. (RNS Photo)

...the baptism declared identification with us for redemption. Our identification with him should be for the same purpose of God. —Clifton J. Allen in "Points for Emphasis, 1970," Broadman Press.

# SCRAPBOOK

## Easter Meditation

For the white glory  
of the awakened pear tree  
in my neighbor's yard  
I thank You, Lord.

Yesterday there was nothing there  
But bare branches,  
grey and chilled,  
no sign of life;

But today!  
Today it is clothed in magnificence  
and I know it throbs with life;  
an overnight miracle,  
for the enrichment of ANYONE  
who looks to see.

How like Your wondrous miracle  
of long ago.

One dark day the Crucified Christ  
wrapped in linen, lying still  
in a stone sepulchre, in a garden  
no sign of life;

Then, miracle of miracles!  
Grave clothes void of content;  
Angels assuring weeping women  
that their Lord was not dead  
but ALIVE!

Christ, no dead, but ALIVE;  
Alpha of Easter  
Omega of hopelessness.

Christ Who said, "—Because I live,  
you shall live also." (John 14:19)  
A Miracle, wrought by Love, to give  
ANYONE who believes in Him  
glorious new life  
now and forevermore.

Thank You Dear Lord,  
—Eloise Vance Spears

## Spring In Carolina

Spring, with that nameless pathos in the air  
Which dwells with all things fair,  
Spring, with her golden suns and silver rain,  
Is with us once again.  
—Henry Timrod (1820-1867)

## Harmonious Seasons . . .

Blessed art Thou who didst create  
the dry land and the seas, and all  
the wonders that in them are. Praise  
be unto Thee for the expanses of the  
continents; for the fertility of the  
earth; for the universe that with un-  
changing fidelity varies its harmoni-  
ous seasons. Praise be unto Thee  
for Thy goodness to men through Je-  
sus Christ our Lord.

## Morning

The peach blossom is redder because rain fell overnight,  
The willows are greener in the morning mist.  
The fallen petals are not yet swept away by servants.  
Birds sing. The guest on the hill is asleep.

## Jesus Said:

I am the Resurrection and the life. He that believeth in Me, though he were dead, yet shall he live, and whosoever liveth and believeth in Me shall never die. —John 11:25-26

Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself, that where I am, there ye may be also. Because I live, ye shall live also. —John 14:1-3 and 19

I AM Alpha and Omega, the first and the last. And when I saw Him, I fell at His feet as dead. And He laid His right hand upon mine, saying unto me: Fear not; I am the first and the last. I am He that liveth, and was dead; and, behold, I am alive for evermore. Amen, and have the keys of hell and of death. —Revelation 1:11 and 17-18

## Come And Go

"Come, see the place where the Lord lay,"  
Said the women in garments of white.  
Come, see the cavern, once gloomy,  
Now flooded with heavenly light.  
"Go quickly" and bear the glad tidings,  
Delay not the story to tell  
To the millions who linger in darkness;  
He triumphs o'er death, and o'er hell.  
"Come, see," and "Go, tell" is the challenge  
Of Easter, to you and to me—  
Come, see for yourself and be happy,  
Go, tell that salvation is free.  
—Harrisburg Herald

## God's In His Heaven

The year's at the spring  
And day's at the morn;  
Morning's at seven;  
The hillside's dew-pearled;  
The lark's on the wing;  
The snail's on the thorn;  
God's in his heaven—  
All's right with the world.  
—Robert Browning (1841)

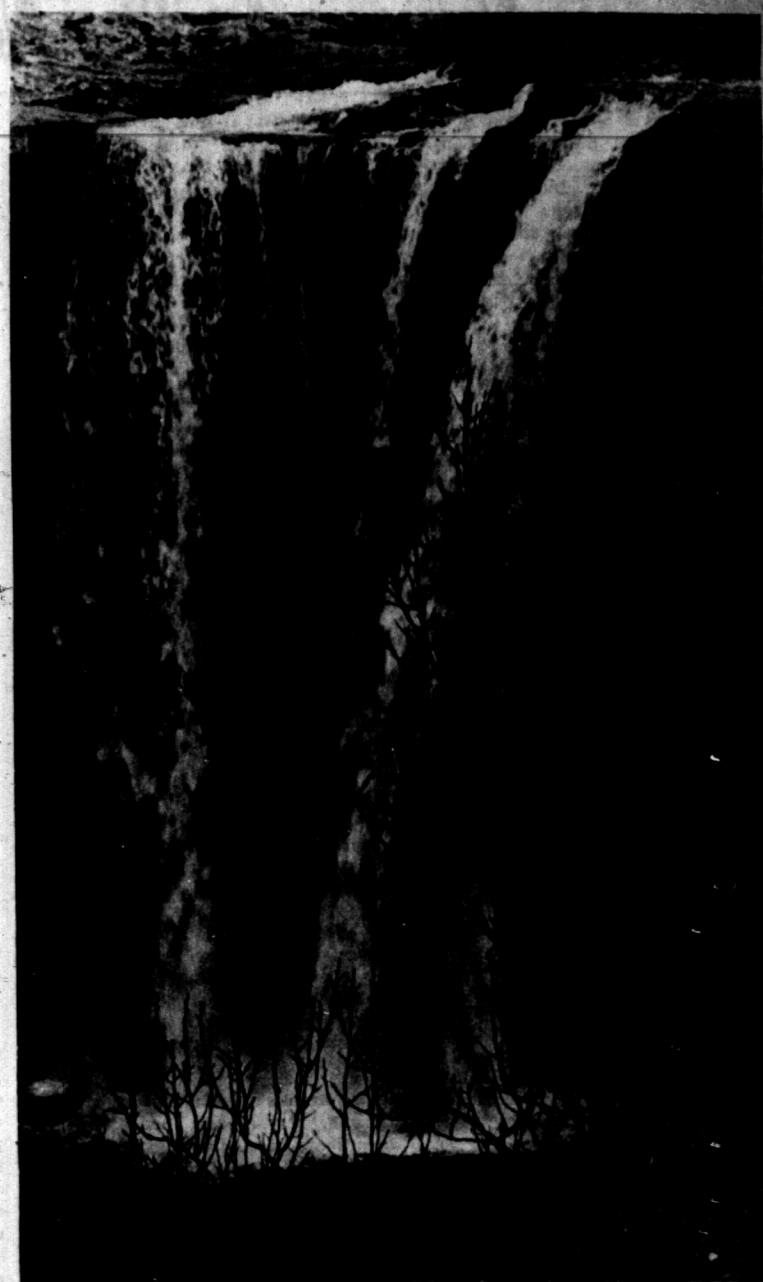
## EASTER DAY

... THE DAY when the Prince of Life  
with His pierced hands broke asunder the  
fetters of death; and on those broken fetters  
wrote our title to immortality.  
... THE DAY when the Prince of Life  
with that beyond the skyline, and thus ad-  
mounts us to live no longer unto ourselves,  
but unto Him who for our sakes died and  
rose again.  
... THE DAY when light from the  
stream years stream through the valley of  
the death-shade, revealing there the print  
of Christ's shoe and heartening us to approach  
the shadows without fear, knowing that since  
our Forerunner lives, we shall live also.  
—The Chimes

—Wang Wei (600-750)

Thursday, March 26, 1970

BAPTIST RECORD PAGE 5



## "The Year's At The Spring . . ."

THE ICE AND SNOW of the long, hard winter thaw, sending the swelling waters of spring over the falls. Spray licks the buds, which soon will burst into leaves. A scene in northern Georgia. (RNS-Photo)

## Ecuador Baptists Get New Camp Facilities

MANGLARALTO, Ecuador — More than 300 persons participated in the six camps and retreats held recently at the new Baptist encampment here, located on the Pacific Coast about 100 miles west of Guayaquil.

## Who Rolled Away The Stone?

Who rolled away the stone  
From the grave on that morn  
For the group who returned  
To the tomb just to mourn?

The rock at the tomb  
Held the seal of a king;  
No hope could they feel  
Only grief could they bring.

As they came to the garden  
Cautious, fearing Roman swords,  
They still were not ready  
For the truth of His words.

But the stone lay aside  
At the entrance of the tomb,  
And His disciples astonished,  
Lost not their fear, but their gloom.

Who rolled the stone away  
On that first Easter Day?  
The Word that was flesh  
Had burst His bonds of clay!  
—Alyne Simmons

## The World Itself

The world itself keeps  
Easter Day,  
And Easter larks are  
singing;  
And Easter flowers are  
blooming gay,  
And Easter buds are  
springing.  
—From a carol by J. M. Neale (1818-1866)

## My Risen Lord

My Risen Lord, I feel thy strong pro-  
tection,  
I see thee stand among the graves  
today;  
"I am the Way, the Life, the Resur-  
rection," I hear thee say.  
And all the burdens I have carried  
saily  
Grow light as blossoms on an April  
day;  
My cross becomes a staff, I journey  
gladly this Easter Day.



"The First Day of the Week Cometh Mary Magdalene . . ."  
JESUS SAITH UNTO HER, MARY. She turned herself, and saith unto him Rabboni; which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto him, I ascend unto my Father, and your Father; and to my God, and your God.—John 20:16, 17.—(RNS Photo)

# Names In The News

Philip Ernest Sumrall, son of Mr. and Mrs. Ernest Sumrall of Laurel, was licensed to the Gospel ministry by Indian Springs Church, Laurel, on Sunday evening, March 15. Phil is a sophomore in Jones County Jr. College, and plans to continue his education this fall at William Carey College. He is active in his home church and in BSU at JCJC. He served as student summer missionary in Montana in 1969 and has spoken in numerous churches in recent months, using pictures, concerning Baptist work in the Northern Plains Convention. Rev. Ray Pridgen, Indian Springs pastor, heartily recommends him for preaching and speaking engagements.

Rev. Jerry W. Stevens, pastor of Midway Church, Pontotoc County, and a student at Blue Mountain College, was ordained into the Gospel ministry at 3:00 p. m. on Sunday, February 15, at Saltillo Church. Rev. J. C. Mitchell of Pontotoc brought the ordination sermon. Also participating on program were Rev. David Poe, pastor at Saltillo; Rev. Eugene Barnett of Pontotoc; Rev. W. Harold Anderson of Tupelo; and Dr. James Travis, professor of Bible at Blue Mountain College. Stevens is married to the former Bonnie Pierce of Tupelo, and the Stevenses have two daughters: Sheri, 8, and Traci, 1.

Billy Jack Green, minister of music at Daniel Memorial Church, Jackson, has been selected as one of seven alumni of Golden Gate Seminary, Mill Valley, Calif. to be listed in the 1970 edition of "Outstanding Young Men of America."

Charles W. Bryan, area secretary for Middle America and the Caribbean for the Southern Baptist Foreign Mission Board, has been recommended for an honorary doctorate by trustees of Hardin-Simmons University in Abilene, Texas. The degree will be awarded in mid-May. A native Texan, Bryan was a Southern Baptist missionary for 18 years in Central and South America before going to board headquarters in Richmond, Va., in 1968.

Dr. Brooks Wester, pastor of First Church, Hattiesburg, heads a slate of officers elected by the Hattiesburg Ministerial Assn. New Officers are: Dr. Wester, president; Rev. E. E. Grimmer, vice president; Rev. Bob Lethers, secretary; Rev. J. M. Garner, treasurer; and Rev. Garland McInnis, reporter.

Lynn Bush, left, daughter of Mr. and Mrs. David C. Bush of Carriere, has received an all-expense paid trip to Glorieta Baptist Assembly, Glorieta, New Mexico. First, Carriere has a youth program whereby young people receive free trips each year to Ridgecrest or Glorieta. Lorraine Brooks, right, daughter of Mr. and Mrs. George W. Brooks of Carriere was one of the young persons receiving free trips last year. "This program has proven to be a blessing not only to the youth of the church but to the entire church family," states the pastor, Rev. Wm. Gary Smith.

Pastor, Clyde V. Thompson, of Spring Hill Church in Marshall County, is pictured presenting the certificate of ordination to John Cardwell and Jimmy Len Elmore, who were ordained as deacons by the church early this year. Rev. Jimmy Wilbanks, pastor of Temperance Hill Church, gave the charge to the deacons, and the pastor gave the charge to the church.

Highland, Meridian: March 29-April 2; Dr. Malcolm Tolbert, former missionary to Brazil, now Professor of Greek and New Testament at New Orleans Seminary, evangelist; Buddy McElroy, head of the Music Department at Clarke College, singer; Rev. Jack W. Elliott, pastor; Sunday services at 8:30 and 10:55 a.m. and 7:30 p.m.; weekday services at 7:30 p.m.

Sunflower Church, Sunflower: March 30-April 5; Rev. Al Finch, pastor of First, Canton, evangelist; Don Boyett, music director; services at 10:00 a.m. and 7:30 p.m. Monday through Friday and 11:00 a.m. and 7:00 p.m. Sunday; Rev. Gene Henderson, pastor.

New Zion (Scott): April 3-5; services Friday and Saturday at 7:00 p.m.; Sunday at 10:00 a.m. and 5:30 p.m.; Rev. Roy Clark, retired pastor from Scott County, evangelist; Rev. Stanley Benton, pastor.

Endville (Pontotoc): April 5-10; services at 7 p.m. nightly; Rev. Jim Futral, Verona Church, evangelist; Billy Estes, song leader; Carolyn Turner, pianist; Rev. Larry Hill, pastor.

Rena Lara, Coahoma County (Riverside Association): March 29-April 3; Rev. Bobby Douglas, pastor, Southland Church, Memphis, Tenn., evangelist; Herman Furniss, song leader; services at 10:30 a.m. and 7:30 p.m.; Rev. Billy J. Beckett, pastor.

Ebenezer (Tate): March 29-April 3; Rev. Burnette Fielder, pastor of Evansville Church, evangelist; Farley Earnest, minister of music of First Church, Senatobia, will lead the music; Mrs. Fay Hurt and Miss Jeanie Siquel, accompanists; services each evening at 7:30; Rev. Claude Lazenby, pastor.

Flora Church, Flora: April 19-26; Dr. David Q. Byrd, West Jackson Church, Jackson, Tennessee, evangelist; services 7:00 A.M. and 7:30 P.M.; Dennis Kissinger, minister of music, Fifteenth Avenue Church, Meridian, singer; Rev. James E. Walker, pastor.

Gary Wayne Hanna, 16, was recently licensed to the ministry at Spring Hill Church, Marshall County. The son of Mr. and Mrs. Marshall Hanna, he moved his membership to Spring Hill Church last May from Calvary Church in West Memphis. The licensing service was under the direction of Rev. Clyde Thompson, pastor.

Gordon B. Bennett of Pascagoula, began as minister of music for First Church, Cottonwood, Alabama, March 8. Mr. Bennett is in his first year as a music student at Baptist Bible Institute, Graceville, Fla. Mrs. Bennett, who was Martha Jo Glaze of Pascagoula, runs the BBI Book Store. The couple have two children, Donna Jo 11, and Paul 7.

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Charles Lloyd, who is engaged in doctoral studies at Southwestern Seminary, Fort Worth, Texas, has been selected for inclusion in the 1970 edition of "Outstanding Young Men of America." Mr. Lloyd, a native of Clinton, Miss., received the B. A. degree from Mississippi College in 1966. He is married to the former Carolyn Sue Hart, and has served several churches in Mississippi and Oklahoma as pastor. He was president of the Seminary Student Council in 1968-69.

Dr. Dean Parks, assistant professor of chemistry at Mississippi College, has been named for inclusion in the 1970 edition of "Outstanding Young Men of America." A 1962 graduate of Georgetown, Dr. Parks served as a chemist with the Owens Corning Glass Co. for two years. He then returned to the University of Louisville where he received his doctor of philosophy degree in chemistry this past spring.

Miss Louise Sparkman, former Mississippian, missionary to Nigeria, has moved from Ede to Lagos (address: Baptist Mission House, P. O. Box 2065, Lagos, Nigeria). Miss Sparkman, a native Floridian, was born in Coleman, while growing up. She was appointed by the Foreign Mission Board in 1960.

Rev. Blackburn H. Ross, Sr., formerly of Pearl, and a member of Pearl Church, has accepted the call of West End Church, Louisville. He and his family have moved into the pastorage in the field. The church is full time. Mr. Ross attended Hinds Jr. College, Clarke College, and Mississippi College. His wife is the former Fannie Elizabeth Reynolds; they have three children, two are married and living in Pearl, and Cathy, age 15, a sophomore at Louisville High School.

Joel Richardson was licensed to the Gospel ministry by First Church, Rolling Fork, on Sunday evening, February 22. The son of Mr. and Mrs. Clyde E. Richardson, he has been a member at Rolling Fork since 1960. Now attending Millsaps College in Jackson, he plans to enter New Orleans Seminary this fall. He is pictured at left above as he receives his license from Rev. R. E. Kyzar, pastor of the church.

Blue Mountain College was well represented at the recent Mississippi Education Association meeting in Jackson. Miss Linda Gholston, College Admissions Counselor, had charge of the BMC booth. President E. Harold Fisher represented the college in all general sessions and business meetings. Attending the Registrar's Division of the MEA, were Misses Annie Hendricks, and Corinne Hudspeth, BMC's Registrar and Assistant Registrar. Miss Emogene Ray represented the College English faculty at the MEA English Commission meeting. Accompanied by Misses Johnnie Armstrong and Mary Hubbard, Directors of the BMC Department of Physical Education and Health, respectively, twenty BMC students of the Department attended the Physical Education Division of the MEA. Mrs. W. M. Whitehead, Dean of Students of BMC, attended the MEA Division for Student Deans, and was guest speaker for the Blue Mountain College Luncheon, sponsored by the Hinds County BMC Alumnae Chapter. Mrs. J. R. Lewis, Head of the Blue Mountain Education Department, attended a number of educational meetings.

North Corinth Church (Alcorn): Stewardship Revival: April 3, 4, 5; Cottage prayer meetings Monday, March 30, through Thursday, April 2; Friday night, Saturday night, and Sunday Rev. W. C. Gann, supt. of missions for Prentiss-Tishomingo Assn., will be leading in the weekend stewardship effort; Rev. Jimmy Bryant, pastor.

Zion Church, Pontotoc: March 29-April 3; Rev. David Poe, pastor of Saltillo Church, preacher; Ben C. Scarborough, minister of education and music, Bruce Church, music director; services daily at 10:30 a.m. and 7:30 p.m.; Rev. Truman D. Scarborough, pastor.

Lottie Moon Offering Nears \$13,000,000.00 Receipts from the 1969 Lottie Moon Christmas Offering totaled \$12,899,012.99 March 16, according to Everett L. Deane, treasurer of the Southern Baptist Foreign Mission Board. This is \$1,098,361.84 more than had been received by the same date last year, though still \$2,260,193.83 short of the 1968 total. Books on the 1969 offering remain open through April 30.

PASTORS, MAY WE HELP YOU EXTEND YOUR MINISTRY? When your church member's troubles (marriage, family, faith loss, grief, confusion, personality conflicts, etc.) exceed your facilities or time available, we will be glad to accept your referral for "depth" pastoral counseling and help. (We also utilize psychological testing for normal persons who are in need of deeper insight into personal problems.) NON-CLINICAL BIBLE-CENTERED COUNSELING (Both Groups and Private) A non-denominational arm of the church—in therapy and support—only one step beyond the immediate church family. THE RELIGIOUS COUNSELING CENTER OF MISSISSIPPI Suite 512, The Woodland Hills Bldg., Jackson, Miss. 39216—Phone 342-1186 A non-profit agency of The Mississippi Religious and Pastoral Counseling Fdn., Inc.

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## First, Water Valley To Build

The above photograph shows the ground breaking service for the new auditorium of First Church, Water Valley. Left to right: front row, Toxey Fortinberry; Earl Fly, chairman of the Building Finance Committee; Rev. Guy Reedy, pastor; Earl Carothers, contractor, Stanley Perkins, Building Executive Committee chairman; Paul Parker, Construction Committee chairman; Arnold Carothers, contractor; Harry Fair, Furniture and Equipment Committee chairman; Judge Kermit Cofer, Personnel Building Committee chairman; and Bill Hyde. Others shown are members of the various committees heretofore named. Recently the contract was let for \$351,000.00 to construct this new auditorium that will replace that one destroyed by fire three years ago. At the time of the fire a new educational wing was under construction and the Fellowship Hall of that building was converted into a place for worship services until the new building is completed. The completion date is scheduled for December of this year. Dean, Purcell and Gardner, architects of Jackson have drawn the plans for the new building.

J. R. Pegues, Tupelo layman was speaker for a recent revival at First Southern Baptist Church, Whittier, California. He first visited the church during a Laymen's Crusade several years ago; and this was his third visit with them. He and his wife are members of Calvary Church, Tupelo.

Mrs. Christine Boggs Mills, formerly a member of First Church, Jackson, now a member of the church in Whittier, writes, "The saving grace of our Lord was presented so clearly that we felt a great revival spirit in our midst. We are in an additional building and remodeling program under the leadership of our devoted pastor, Rev. Louis Hendricks from Oklahoma. Pray for us that we may continue to reach the people of California where the need is so great. We are a very small church but we are growing in the work of the Lord."

Mr. Stevens moved to Biloxi from Braxton (Simpson) where he was pastor for four years. He is a native of Pearl. His home church, Fio-wood, licensed him to preach in 1960 and ordained him a minister in 1966. Prior to his call to Braxton he served Rock Hill Church (Rankin). He is a graduate of Mississippi College, where he majored in Bible. He graduated from New Orleans Seminary during May, 1969, receiving the Master of Theology degree. He is married to the former Omega Tullos of Pearl, and has one daughter, Shanda.

A person's religion is revealed by the life he lives, based upon what he really believes. — "The Christian Way," Broadman Press. —

Bay Vista Calls Pastor Bay Vista Church, Biloxi, has called as their new pastor Rev. Allen Stephens.

Mr. Stevens moved to Biloxi from Braxton (Simpson) where he was pastor for four years. He is a native of Pearl. His home church, Fio-wood, licensed him to preach in 1960 and ordained him a minister in 1966. Prior to his call to Braxton he served Rock Hill Church (Rankin). He is a graduate of Mississippi College, where he majored in Bible. He graduated from New Orleans Seminary during May, 1969, receiving the Master of Theology degree. He is married to the former Omega Tullos of Pearl, and has one daughter, Shanda.

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## Forest Hill Youth To Present Folk Musical

A folk musical about God, written by Kurt Kaiser and Ralph Carmichael, "Tell It Like It Is" has created more enthusiasm and interest in the area of music among these young people than any other one thing.

"Songs used from 'Tell It Like It Is' in our Worship Services have been most inspirational," states Mrs. June Pace, treasurer, Way - Out Committee for Youth Activities.

"Tell It Like It Is" will be presented at Forest Hill Baptist Church, Jackson, March 29 at 7:00 P.M., directed by Le Spivey, Minister of Music and Youth.

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Straightforward messages on the power of prayer in our lives, how to use prayer and how not to. Cloth, \$2.95  
**HARPER SHANNON**  
Beliefs That Are Basic  
Presents the basic tenets of the Christian faith — Incarnation, Atonement, Resurrection, etc. — in understandable terms for modern man. Cloth, \$2.95  
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# Criswell Returns From Africa Flowood Church Calls Pastor

DALLAS (BP) — Southern Baptist Convention President W. A. Criswell has returned home from a tour of Africa, praising Southern Baptist missionaries there and saying they offer the hope for Africans to overcome tribal differences and conflicts.

The pastor of First Baptist Church, Dallas, and his daughter, Anne Criswell Jackson, spent one month traveling in seven countries in East and South Africa.

Criswell preached and Mrs. Jackson sang in revival meetings prior to the opening of continental crusades in Africa scheduled later this year.

The tour, arranged by the Southern Baptist Foreign Mission Board, covered Ethiopia, Uganda, Kenya, Tanzania, Zambia, Malawi, and Rhodesia. The party traveled with missionaries into the government centers, as well as into the bush country.

In a news conference on his return to Dallas, Criswell was asked about the Nigerian situation. He pointed out he did not visit Nigeria, but had been there three times previously.

"There is little difference between Nigeria and other areas of Africa," he said. "The curse of Africa is tribalism. It is in every one of these nations. I don't think there's any hope for it outside the missionary."

"They have confidence in the missionaries; they love them," Criswell said. "When the missionaries introduced me, the people would just open up."

He continued, "If one tribe loves Jesus and another tribe also loves Jesus, you are not going to have any trouble there."

"The countries of Africa have infinite possibilities," Criswell said. "The resources are beyond imagination."

Some day Africa will take its place as one of the great continents and great peoples of the world."

The SBC President said Africa is not an anti-white nation. "Africans are open hearted toward the white man even after centuries of exploitation," he said.

He said Africans are interested in everything American, devoting much newspaper space to events in the United States.

In many countries Criswell met government officials, business executives and religious leaders. However, he traveled primarily with missionaries who could talk with the people.

"It was an intimate trip, one of getting to know the people," Criswell said. He said it was not like the tour of Secretary of State William P. Rogers, who was in Africa at the same time.

"That's one of the tremendous weaknesses of our political set-up," Criswell continued. "The government representatives will go into a place and immediately go to a palace for a banquet and leave. They never know what the people think and never touch the actual living conditions of the great masses."

Rev. Marcus Alexander has accepted a call as pastor of Flowood Church, where he began his duties on March 15. On his first Sunday there, the church had record attendance in all the services. Also the pastor found the pantry filled with an old-time pounding.

For the past six years he has served as pastor of Ann Street Church, Mobile, Alabama. During this time an educational unit has been constructed, the auditorium redecorated, and more than one hundred families added to the church.

Born at Tylertown, Miss., Mr. Alexander formerly held pastorates at Schlater Church and at Calvary, Columbia. He is a graduate of Mississippi College and New Orleans Seminary.

He and his wife, the former Juanita Parrish of Prentiss, have two daughters and two sons.

## BBI Alumni To Meet In Denver

GRACEVILLE, FLORIDA—Baptist Bible Institute alumni will hold their second annual convention-wide meeting in Denver, Colorado, June 4, according to the alumni president, the Rev. Jack W. Kinley of Mexico, Alabama.

The group will gather for a luncheon at the Downtown Motor Inn, Thursday, during the Southern Baptist Convention, which meets in Denver that week.

## You Know You Could Cut More Wood With A Sharper Axe

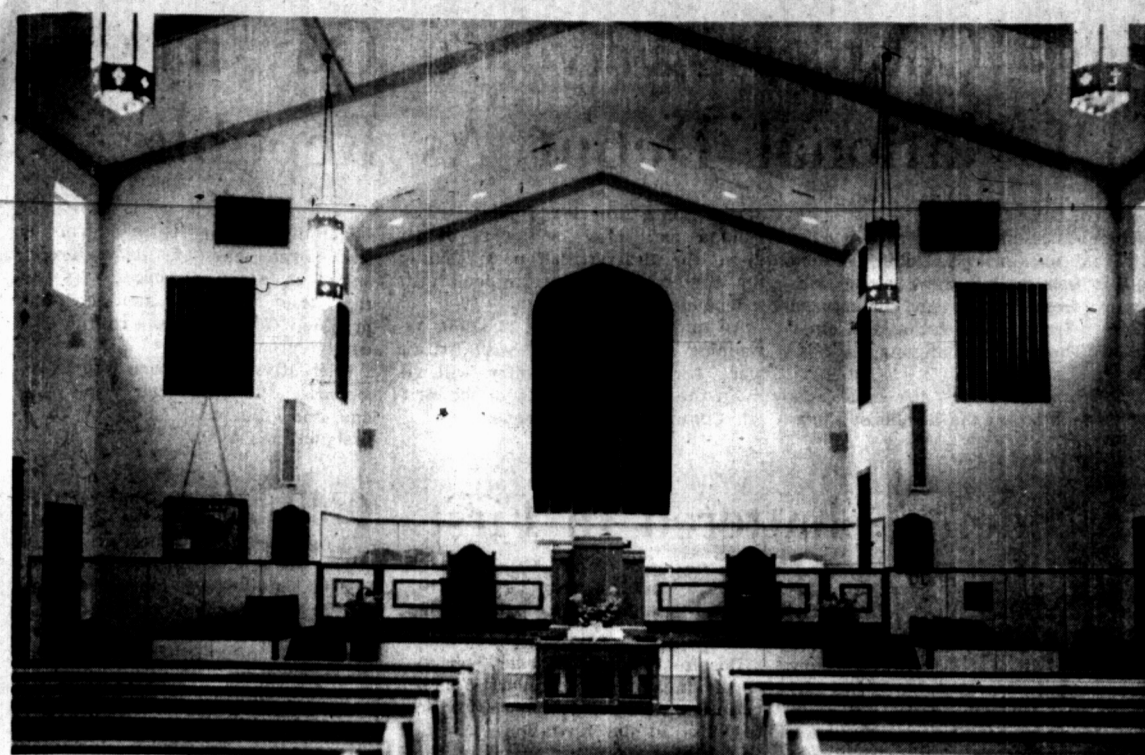
Pastors, church musicians, and educational directors, if you serve without formal training, are you doing the best you possibly could?

Mature Persons From 28 States Sharpened Their Axes Here During 1969-70

A Baptist Bible Institute Diploma represents 96 semester hours (three years) of resident study, with special emphasis in the pastoral ministry, church music, or religious education. The curriculum parallels that done in SBC seminaries, except we do not offer Hebrew or Greek. Also, we do not enroll college graduates, except in summer school.

1970-71 enrollment dates are: May 26 (summer school); August 26, and January 9 for first and second semesters.

For information Write The Dean Baptist Bible Institute Graceville, Fla. 32440



## First, Ellisville, Holds Dedication Day

On Sunday, March 8, at the 11:00 worship hour, First Church, Ellisville, a special dedication service marked the completion of renovations of the church which began many months ago. Dr. W. Douglas Hudgins, Executive Secretary of the Mississippi Baptist Convention, brought the Dedication Message. The pastor, Rev. W. C. (Buddy) Burns said that both the morning and evening services brought capacity crowds to the church.

A new heating and air-conditioning system has been installed, wall-to-wall carpeting laid in the sanctuary, and the walls freshly painted in

a muted-off-white. In addition to these changes, modern lighting and an efficient public address system have been installed.

Carpeting in the kindergarten and three nurseries has added to the attractiveness of those areas. Avocado green was the shade chosen for the kindergarten and ice-blue for the nurseries. The old basement area of the church has been turned into a very modern kindergarten area. The Beginner Department has been renovated and equipment added to it.

The renovation and redecoration of the church was a cooperative pro-

gram on the part of the entire church membership and their pastor.

## April BH Topics

THE BAPTIST HOUR sermon topics for April are: April 5, "The Clutches of Satan" (Gen. 3:1-6); April 12, "Drawing from a Dry Hole" (Jer. 2:9-13; April 19, "Insulting the Holy Spirit" (Matt. 12:22-24, 31-32); April 26, "Respectable But Deadly Sin" (John 3:16-18). Dr. Herschel Hobbs, pastor of the First Baptist Church, Oklahoma City, is THE BAPTIST HOUR preacher.

# SUNDAY SCHOOL LESSON

THE INTERNATIONAL LESSON — LIFE AND WORK CURRICULUM — God In Christ Conquers Sin And Death Risen With Christ

By Clifton J. Allen

We conclude with this lesson the summary study of God's revelation of himself through Jesus Christ. The lessons for the last quarter are the heart of "The Story of God and His People."

God not only to reveal himself to the world but also to reconcile the world unto himself. We should study this lesson in relation to the ones preceding it and the ones which are to follow. Jesus' resurrection was the divine victory over sin and death, the confirmation of his claim to be the Son of God and the Messiah of Israel, and the foundation of assurance as to his saving power and eternal lordship. The church which he brought into being would be the community of the resurrection, the body of Christ in the world until he comes again at the end of this age.

The Lesson Explained THE EMPTY TOMB (vv. 1-10)

The fact of the resurrection is reported by Matthew on the basis of the strongest kind of evidence. The time was the first day of the week, Mary Magdalene "and the other Mary," who cannot be identified with dogmatic certainty, went very early to the tomb. To their amazement, they found that the stone had been rolled away from the door and that an angel of the Lord sat on it. The tomb had been sealed, and soldiers had been assigned to guard it; but soldiers were helpless to prevent the resurrection of Jesus. The angel declared the stupendous fact: "He is not here; for he is risen, as he said." They were invited to see the place where Jesus' body had lain, but the tomb was empty. There was no need for fear, but rather for joy and confidence and witness. As the women fled from the tomb, Jesus himself met them and greeted them. And he repeated the charge for them to tell the good news to the disciples.

THE LIVING LORD (vv. 16-17)

Matthew tells of this appearance to the eleven disciples in Galilee, which appearance is likely related to one reported by Paul (1 Cor. 15:6). When Jesus met the disciples in Galilee, they worshiped him. Even so, "some doubted" — which likely refers not to the eleven but to other followers. There was mystery and reality which the eleven disciples did not fully understand. But of one thing they became convinced: their Lord was alive, as alive as he had ever been in the days of his flesh and alive in a new way. He was not limited by flesh in the same way he had been before his death. Yet he was alive in confirmation of all that he had said about his nature and his mission and his relationship to the Father; he was alive as their Lord.

THE GREAT COMMISSION (vv. 18-20)

The central imperative of the Great Commission is "make disciples." But, added to this, is the injunction to baptize the persons who become

believers and to keep on teaching and training them in all that Jesus commanded his followers to do. The Great Commission is not so much a command to go into all the world as a command to Christians — wherever they are, in all the world — to proclaim the redemptive message of the gospel, interpreting and explaining it with a view to helping people come to the point of personal faith in and commitment to Jesus Christ as Lord and Saviour. Baptism would follow properly as a confession of this faith in and commitment to Christ as Lord. There then remains the continuing obligation to teach and train believers in all the matters of Christian discipleship with a view to growing understanding of the teachings of Christ deepening conviction about Christian doctrine and duty, increasing skill and competence for Christian service, and maturing faith and hope and zeal as servants of Christ in the world. Jesus concluded the Great Commission with the challenging and inspiring promise: "I am with you always." His presence supplies strength for obedience and joy in service.

Truths to Live By

Sin and death will be conquered. — Jesus' victory over sin and death through his resurrection guarantees his lordship over sin and death for all time. We can therefore look out upon a world scene which is black and foreboding to the utmost degree, because of the raging reality of sin and death, and be assured that Christ will cause of the raging reality of sin and death. We, too, as Christians, through Christ, can be victors over sin and death.

The living Lord is in our midst. — Jesus Christ, alive, is right here where we are. His nearness should not occasion fright but confidence and courage. His nearness should not cause sadness or solemn piety but rather radiant joy, high purpose, and enthusiasm for the work of his kingdom. His presence with us should provide a new perspective for life and the world around us. The whole of humanity is the object of his love and compassion, so that we are to see every person of equal worth in his sight. The jealousy and hate and lust and greed and violence around us are assaults against him, but he never fails to love persons of so great wickedness; and this means that we are never to fail to reflect his love toward the workers of iniquity. The living Lord is here now. Christians can live in a fellowship of victory over evil and strength in doing the will of God.

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For COLDS take 666

By Bill Duncan

Col. 3:1-15

The other day I was in a shop downtown when a lady approached me about her display, for the Beginner children in Sunday school, to point out Easter. Of course, to this age group, Easter meant eggs, candy, and pretty dresses and coats. The reason is that they have seen this from the commercial advertisements.

This led us to the subject, discussion of death with this age child. What the lady wanted the children to understand was the results of the resurrection. There was no picture about to show the children the resurrection. The life of the believer should be such a demonstration of the power of God that it is enough evidence in itself to show the powers of the resurrection. This is what this lesson is about. The resurrection in fact and evidence is in the life of the many believers.

The death and resurrection are the two facts of the life of Jesus Christ that become a part of our lives when Jesus is accepted as Lord. The baptism points out the fact that the Christian has died and arose again. The reality of the resurrection is a fact of history but it also is a living reality in the lives of the people who have accepted Christ as Saviour. The full truth can't be accepted until it becomes a faith experience.

We celebrate Easter not as a national holiday but as a religious experience. It is not something that has happened to someone, but something we have felt in our lives.

There is no doubt that the believer knows the risen life. This change has turned the thought of the believer to heavenly things. He is no longer concerned with the trivial passing things on earth but with the heavenly virtues. However, Christianity has no

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6. Seek The Right Information From The People You Know.



CMC YOUTH TEAM—Shown here is the youth team from Clarke College who led revival services March 11-15 at Bethlehem Church in Alcorn Assn. From left to right, Greg Lindsey, Enterprise, song leader; Marilyn Matthews, Grenada, organist; Barbara Lee, Mobile, Ala., fellowship chairman; and Paul Bryant, evangelist, of Louisville, Miss. There were several rededications and one to receive Christ. Rev. Jim A. Lindsey is pastor.

## Devotional

### Easter—For The World

By L. Dudley Wilson, Pastor  
Northminster Church, Jackson

Easter, reiterating God's concern for the world, provides another occasion for Christians to examine their attitude toward the world of people. It isn't that we lack feelings or opinions; it is that we have ambivalent or mixed reactions. One set of feelings encourages us to be very much at home in the world without attempting any serious alterations. Without difficulty we become deeply entrenched in the culture, satisfied to the extent that we forget the impermanence, the "temporariness" of this world. Consequently, we become so attached that we react strenuously to change or to any who seems to be alienated by the kind of world they experience. After all, this is "the best of all possible worlds."

Yet, we also see the world, from another vantage point, as a terribly hostile environment seeking to thwart or undo every value or attitude valuable to Christians. It is our enemy. As a result, we frequently see our role as aggressive defenders, seeking to protect against or vanquish a foe which threatens all that is sacred to us.

Jesus' attitude toward the world reveals less ambivalence and greater sensitivity. For although He rejected the structures of evil within the world, He had a matchless "feel" for the people, their importance. Whether they were depicted as sheep without a shepherd or as ripened fields waiting for concerned harvesters to complete the harvest (Matt. 9:36-38), His compelling mission was to reveal to them the Loving Father who was both caring shepherd and Lord of the harvest. To accomplish this, He not only identified with the world as a man, but also took the form of servant, ministering to people at their point of need.

To follow the example of Jesus would be to accept the world as the context in which to bear our witness to the activity of God. Rather than patiently waiting for "the world" to come penitently to the church's buildings to receive a witness, the Christian sees the world of human experience as the place to reveal the good news. And it is revealed not by one who is insulated from the pains and frustrations of life, but by a fellow-sufferer who has found some relief for his suffering.

Taking a serving rather than a conquering attitude in relation to the world, we are more inclined to be in the spirit of Jesus. We may see not a hostile force but a collection of people who are battered, broken and alienated, needing help from someone who cares. Seeking to minister, at the point of their need, we may discover that to be a servant is for more satisfying than being a conqueror.

Easter reminds us that, for the sake of the world, the Christ took the form of a servant and literally gave his life for the world. Can Christians and the Church do less?

## Three Missionary Couples Arrive In Guyana On The Eve Of National Debut As Republic

Three new Southern Baptist missionary couples arrived in Guyana on the eve of that nation's debut as the Cooperative Republic of Guyana.

Mr. and Mrs. H. Clifford Graham of Jena, La., Mr. and Mrs. Manget Herin of Dothan, Ala., and Mr. and Mrs. John I. Jacobs of Booneville, Miss., were "ushered in amid the excitement that engulfed the whole nation," said Mrs. Charles P. Love, missionary stationed in Georgetown, the capital.

The 700,000 citizens of Guyana have a varied background. Dutch, French and British settled there along with slaves from Africa and indentured laborers from China, India, and other places. The national language is English.

Guyana is about the size of Kansas and is located on the northeast shoulder of South America. It was British Guiana until May 1966 when it became the first British possession in the Western Hemisphere to declare its independence.

At midnight on Feb. 22, 1970, remaining political ties with Britain were severed. The country will remain the economic circle of the British Commonwealth, however.

Southern Baptist work in Guyana began in 1962 in Georgetown. The first seven years of this witness resulted in seven organized churches, more than 700 church members, three ordained Guyanese pastors and 29 licensed preachers.

Currently five Southern Baptist missionaries, 10 missionary associates and one missionary journeyman are assigned to Guyana.



Mr. and Mrs. John I. Jacobs list Booneville, Miss., as their permanent address. Mr. Jacobs was pastor of Baptist churches in Shaw, Dods-ville, Vance and Duncan before employment by the Foreign Mission Board as a missionary associate June 26, 1969. The Jacobs hope to preach and teach in Guyana.

Employed as missionary associates by the Foreign Mission Board, the newcomers had recently completed a 14-week orientation at Pine Mountain, Ga.

"They awoke to the brilliance of a topical day," Mrs. Love said. "Mingling with the hundreds of thousands of people in Georgetown to celebrate the birth of the republic, the couples saw the colorful new dress for men and women, loose-fitting shirts and dresses with African print and butterfly sleeve.



"There was a feeling of joy and freedom among the Guyanese people. Flags floated everywhere and colored lights reminded us of Christmas. Thousands tramped the streets, jumped up and down to the local rhythmic melodies."

Mrs. Love said that for the celebration some Guyanese women had adopted the headdress and long, tied-at-the-waist skirts of their ancestral African tribes. Some men wore necklaces of teeth.

Contrasting with the African clothing was the East Indian: saris for women and shirt-jacks for men. Mini-skirts and bellbottom pants were be-

## Precedents Shattered In First Haggai Crusade In Portugal

PORTO, PORTUGAL — February 23 — Evangelism came to a full circle in this second largest city in Portugal this week after 100 years. On the site of the huge Teatro de Gaia some 100 years ago James Cassells was stoned for preaching the Gospel. He was the nephew of Bishop Cassells of China, one of the "Cambridge Seven" who, with C. T. Studd, was converted under the ministry of D. L. Moody.

This year American Evangelist John Haggai filled the Teatro de Gaia for one solid week, shattering all precedents for evangelistic ministry in this important port city.

Cassells has been honored in history as the only Protestant minister in Portugal ever to have a monument erected in his honor. If Porto evangelicals had their way, John Haggai might well be the second recipient of the same honor.

The Crusade was not without its difficulties. In Portugal evening meetings traditionally start at 9:00 p.m. In this case the theatre management held strictly to the letter of the contract, and the doors were not opened until 9:00 p.m., advancing the starting time to 9:30. Additionally there was the problem that regulations required admission to be by ticket only — in this instance the ticket had to specify a certain seat in a certain row. As a further complication, minors were not permitted, for the description of the meeting read "theatrical spectacle" and minors are not permitted at such events. A hastily arranged play area in the foyer of the theatre accommodated the children, who played the Portuguese equivalent of "Ring around the Rosy" for the entire duration of the meeting.

Despite the unusual characteristics of the meeting, the preaching of the Gospel was warmly received, with a response to the invitation exceeding on the average 5% of the attendance.

Mr. Ezio Oliviera of Atlanta, Brazilian-born Gospel singer, delighted the throngs with his songs in Portuguese with a charming Brazilian accent. Felix Snipes, Haggai's Music Director, learned at least one chorus of "How Great Thou Art," a song which was new to Portuguese Christians.

## Off the Record

A garage man answered the distress call of a woman motorist whose car had stalled. He made an examination and informed her it was out of gas. "Will it hurt," she asked, "if I drive it home with the gas tank empty?"

A woman passenger was taken on a tour of inspection by the ship's captain during an Atlantic crossing. When she was finally escorted into a compartment in which there were stored several boxes of skyrockets, she asked what those were for. The captain replied, "To send up in case the ship is ever in distress."

"Well, I don't think that is any time for a celebration," the woman exclaimed.



Mississippians At Missions Conference

MORE THAN 1,100 students from 23 states met Feb. 27 through March 1 on the campus of the Southern Baptist Theological Seminary in Louisville, Ky., for the annual Student Missions Conference. Entitled "My Brother or My Bother," the conference featured dialogue sessions on contemporary topics and vocational aspects of missions as well as worship services. Among those from Mississippi who attended were (right to left) Rob Sugg, B.S.U. director at Blue Mountain College, J. Jay Thrasher, student at Mississippi College, and Bradley Pope, B.S.U. director at Mississippi College. They are pictured with Jimmy Williams, Southern Seminary student from Grenada.

## Petal-Harvey Pastor To Move To Louisiana

Rev. O. E. Thompson, has resigned as pastor of Petal-Harvey Church to accept the pastorate of Don Avenue Church, Denham Springs, La.

During his nine-year pastorate at the Petal-Harvey Church, much growth has occurred, especially in the areas of evangelism, stewardship and building improvement. Of the 960 new members to the church, 340 were by baptism. The number of persons who tithe their income has increased from 150 to 250. Total financial receipts have exceeded a half million dollars of which nearly \$85,000 has been given for missions.



Although the value of the church property has increased from \$177,000 to \$358,000, the current church debt is only \$56,000. This debt is being reduced at the rate of \$14,000 per year.

Under the leadership of Mr. Thompson, the church built a new educational building; a large black-topped parking-recreational area was established; the sanctuary was renovated; property was purchased for future expansion and long range plans were begun for the construction of a new sanctuary to face Main Street. The church recently instituted a Baptist day school grades one through seven.

Mr. Thompson has served Lebanon Association in various capacities, including moderator, president of the Ministers' Association, chairman of the Finance Committee, and chairman of the Missions Committee. He is currently serving as special area representative of the Stewardship Department of the Mississippi Baptist Convention Board and also as a specialist for education promotion for the Home Mission Board, SBC. He is a graduate of New Orleans Seminary. The Ministers' Association of the Lebanon Association has adopted a resolution commending Mr. Thompson for his faithful and effective service.

...religion has often contributed to bad mental health by encouraging people to be strong in a time of crisis. —Lifton Hudson in "Persons in Crisis," Broadman Press.



MC Group Visits Baptist Building

A GROUP OF RELIGIOUS education students from Mississippi College, led by Dr. Norman O'Neal, professor of religious education, recently visited the Baptist Building in Jackson. They are studying Mississippi Baptist life and work as part of their "in-service" training sponsored by the Cooperative Missions Department of the Mississippi Baptist Convention Board. Those on first row are, from left: Dr. O'Neal; Mrs. Marylyn Crisler, Baptist Building hostess; and Therman V. Bryant, associate in Cooperative Missions Department who directs the program.

## 1st, Corinth Calls Pastor

First Church, Corinth, has called as pastor Rev. John M. Causey, who has served as pastor of First Church, Denham Springs, La., since 1960.

Born at Liberty, Miss., Mr. Causey graduated from Ouachita University, Ark., and New Orleans Seminary. For 2½ years he served overseas with the Army 101st Airborne-Gilder Division.



He and his wife, the former Imogene Atchison of Pine Bluff, Ark., have two children, Charles and Charles Frank, who is married and lives in Shreveport, and Gwendolyn, a freshman at Southeast Louisiana College.

Other pastorates Mr. Causey has served include Manning and Shady Grove in Arkansas; Pearl River Church, and Bethel Church, Franklin, La. He was district missionary with the Louisiana Baptist Convention for five years.

His denominational service includes six years with the State Executive Board and one year as first vice-president of the Baptist Convention Board, in Louisiana.

## Baptists Invited To Retardation Clinic April 7

Baptist ministers and other leaders have been invited to attend a conference on mental retardation to be held at Wesley Foundation Building at the University of Southern Mississippi, according to Dr. Foy Rogers of the Cooperative Missions Department.

The meeting will be held from 10:00 a.m. - 4:00 p.m. on April 7. Sponsoring the conference will be the Mississippi Conference of the United Methodist Church, with Rev. George F. Currey serving as chairman.

The program will include an address by the parent of a retardate, a filmstrip, "No Place To Go," an address by Bob Pitzer of the Atlanta based Southeastern Methodist Agency for the Retarded, and a film on the effects of mental retardation.

Study groups will be: religious nurture, counseling parents, medical and diagnostic, community agencies.

## Southern Baptists Biggest Supporters of Bible Society

NEW YORK (BP)—Southern Baptists were the biggest financial contributors to the American Bible Society during 1969, an end of the year financial report released by the Society here indicated.

During the past year, Southern Baptists gave \$232,765 to support the work of the American Bible Society, according to the report.

## Good News Translator To Speak At MC Mar. 31

The translator of the New Testament version of Good News for Modern Man — Dr. Robert G. Bratcher — will speak at Mississippi College Tuesday night, March 31, sponsored by the college's Division of Religion.

Dr. William W. Stevens, chairman of the division and coordinator for the visit, said Dr. Bratcher would speak at an open meeting in Nelson Auditorium on Tuesday at 7:30 p.m. He will also address the student body during regular chapel services on Wednesday at 9:50 a.m.

Currently with the Translations Department of the American Bible Society, Dr. Bratcher was the principal translator of the best-selling Good News translation published in 1966. Over 20 million copies of the book have been distributed.

From 1949 to 1960 Dr. Bratcher served as a missionary of the Foreign Mission Board of the Southern Baptist Convention. During this period he was a professor of New Testament at the South Brazil Baptist Theological Seminary in Rio de Janeiro and served two years as dean.

Dr. Bratcher's appearance at Mississippi College is part of the Division of Religion's new program of sponsoring guest lecturers of national reputation during the school year.

## Forest Hill Boys Place Second In Baptist Minor League

The Junior High Boys' Basketball team won second place in the Hinds-Madison Minor Basketball League by winning over Calvary on Saturday, March 7, and were awarded a trophy for this honor. The team is composed of: Tom Wilks, Tony Smith, Terry Smith, Tim Gordon, Charles Robinson, Bert Wilkerson, Greg Henriquez, David Irwin, Chuck Cox and Donnie Williams.

The Way-Out Committee for Youth Activities for the church has presented the following trophies and plaques: for the Junior High Boys Basketball team, Tom Wilks was chosen the most valuable player, and Tony Smith was chosen most Christ-like player on and off court; for the Senior High Boys' Basketball team, Terry Bryant was chosen most valuable player and Joe Ginn was chosen most Christ-like player on and off court. These awards were presented to the boys by the coach of the teams, Lee Spivey, minister of music and youth. Mr. Spivey's assistant coach was Mrs. Rita Wilks, who presented the second place trophy to the church.

## 1st, Sumner, Calls Pastor

First Church, Sumner, has called Rev. Charles N. Bagwell as pastor. Originally from Eupora, Mr. Bagwell



graduated from Mississippi College and New Orleans Seminary. He is married to the former Aurelia Huffman of Eupora and they have two children, Emily, 4, and John 3. They moved to Sumner from Bellefontaine where he was pastor. While he was attending school he also served several churches in Webster County.

## Sunrise Calls Pastor

Rev. Alva Ray McCorkle has accepted the call as pastor of Sunrise Church, Hattiesburg. He goes to Sunrise from LuKingdom Church, Graceland, Texas. A 1969 graduate of Southwestern Seminary he holds a Master of Religious Education degree. Mr. McCorkle is married to the former Sandra Morgan of Hattiesburg. His parents are Mr. and Mrs. A. A. Allen of Houston.



Whatever spiritual heights a man has reached, he has not yet come into the land to which the Holy Spirit would lead him unless he has found joy and peace.—John M. Carter in "The Second Cross," Broadman Press.

Boys and girls—eager, willing, seeking—challenge us, their teachers, to strive to be the salt our Lord wants us to be.—Phyllis Woodruff Sapp in "50 Programs for Pre-Teens," Broadman Press.

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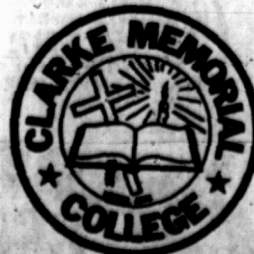
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